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Rashi on Haggai

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Rashi on Haggai

Chapter 1

Verse 1

In the second year of Darius. This was Darius king of Persia, who was the successor of Ahasuerus. And he was sitting in the court, and he saw a great multitude, and Esther was hid. And in the days of Cyrus the first, Zerubbabel and Joshua the priest went up from Babylon to Jerusalem by the authority of Cyrus, as it was said (Ezra 1:3) "From me is all his people and his people." And the kings of Judah (and Zerubbabel and Benjamin) stood up and sent letters to Cyrus to command him to abolish the royal ordinances of the holy house, which he had begun in Telah. The service of the house of our God was abolished. From that day it was abolished, as is interpreted (Ezra 4:24) "in the temple and in the house of the gods." And it was abolished three years of Cyrus the king, and the fourteenth year of Ahasuerus, and the first year of Darius his son. And in the second year a prophet said, This is for the feast, to hasten to return and to build. In your kingdom, and the workers of stars and fortunes will not be thwarted, for the Holy One, blessed be He, will bless them. I bless them because

Verse 2

This people said. By my word they have destroyed their enemies with their own hands. They believe that I will not fulfill my words that I said, "By my word the desolations of Jerusalem will be completed seventy years," and that the time for my house to be rebuilt will not yet come. They said to them, "This time the time has come, but the first time was not but to appoint, to complete the beginning of the plagues of the kings of Babylon for seventy years, and so it was at the end of the seventy years, they appointed to go up by Cyrus." But the year of the construction of the house was spent in the ruins of Jerusalem in the days of Zedekiah, which was later than the eighth year. For the Babylonian kingdoms, as Merari says (Megilla 11:1, Arakhin 12:2), they were revealed in the eighteenth century, they were revealed in the nineteenth century. And now the eighteenth century is complete.

Verse 3

Verse 4

.It is time for you. To speak 'theme', that is why the A is pointed out in the opening.

Ships. Covered with cedar beams, as in (1 Kings 6:9) "And he covered the house with cedar," "And he covered the house with cedar." And so Jonathan translates: "They made it lawful for them to understand the law in Bethany, which they cast. With beams of Darsia, and the house of Makkedsha, the law was destroyed."

Verse 5

On your ways. On your business, that you may see that there is no blessing in the work of your hands, as it is said: "You have sown much and brought in little." All this is on the path of the destruction of my house.

Verse 6

.And he brought a little. For the sin of the firstborn, which they destroyed.

.I eat and not be satisfied. In the sin of taking away rest. .I drink and not be intoxicated. The taste of wine is taken away by the drunkards, who have taken away its taste.

.To wear and not to wear. For the sin of the priestly garments that were made void.

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And the drunkard is drunkard to a clean pipe. All the profit that you make, go and eat it, as if it were a gift from his enemies. In a clean garment tied

Verse 7

Verse 8

And it was a great honor. The Lord was absent, as opposed to five things that were in the first sanctuary and were not in the second sanctuary: the ark, the lamps and lamps, and the fire, and the tabernacle, and the Holy Spirit, as it was in the tabernacle of the covenant.

Verse 9

.Turn to the abundance. Until now you were confident of bringing in from the abundant harvest, but you brought in little.
.And I will blow upon him. I will bring upon him a plague of decay and burning.
.And I blew. To the tongue "blows into the coals of fire" (Isaiah 45:16)

Verse 10

.For you, as the heavens are. "On duty"
.Prison him. Prevent him.

Verse 11

Verse 12

Verse 13

.By the angels of God. By the messengers of the place.

Verse 14

the And they came and did the work. They began to hew stones and to saw timber, in the sixth month, in the tenth, and in the fourth month, and in seventh month, in the tenth, and in the first month. The word of the Lord came to Haggai.

Chapter 2

Verse 1

Verse 2

Verse 3

.Who among you is left? He who was among the exiles and is still alive.
He who sees and lives. The first is not considered in his eyes.
.Is it not as it is? I know that since the first sight, there is nothing in his eyes but as it is, as it is. He and the eye are equal, as it is (Hosea 4:9) "And it shall be as the people as the priest." Even here "as it is, he and the eye are both equal

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Verse 4

Verse 5

.The word that I have spoken. My law you shall keep, and my spirit of encouragement I have put upon your prophets; do not be afraid.

Verse 6

Yet one is a little. The king of Persia is the ruler over you, yet one place to rule over you, from the kings of Greece, and a little time is left for her rule. And I am afraid. In the miracles performed for the Hasmoneans

The heavens and the earth. And they shall understand that my dwelling place is a bull in this house, and they shall bring a bull of gold and silver, as it is written in the book of Joseph ben Gurion.

Verse 7

Verse 8

.The silver is mine and the gold is mine. And in my hand I can bring what I desire with it.

Verse 9

And one said: In Bashan, the two of the first house will be four hundred and ten. Rabbi and Samuel, one said: In Benaiah, one hundred and ten, and in the second house four hundred and ten.

Verse 10

Verse 11

.Ask the priests the Torah. Why did they forget in the exile the sacred rites, impurity, and purity?

Verse 12

.Holy meat. Unclean meat, carrion or filth.
.And the Nazid. Cook.
Rabbi and Samuel disagreed. One said: The priest shall be ashamed, the fourth part of his body shall be in the He shall not be defiled.
sanctuary, and they shall say that it is clean. And one said: The priest shall not be ashamed, the fifth part shall be in the sanctuary with his body.
.And he touched his wing. He did not touch his own flesh, but the garment which was his head. He was
sanctified. He was sanctified.

Verse 13

If an unclean soul touches him, he shall die.
.It is unclean. The death of my father is the father of impurity, and my fifth is for the impurity of the earth, my fourth is for the impurity of death.

Verse 14

.So is this people. As you err in this, so you err in the way you walk. And if they bring it near, if they
do not set their hearts to learn

Verse 15

.And above. Years have passed.

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Before you lay stone upon stone. Before you return to return and add to the foundation that you laid in the days of Cyrus and in the days of the priesthood. .and idle. Now is the time for your hearts to engage in building.

Verse 16

From your being come to a heap of ten. From your being come to a light sent forth in your works as a pillar unto this day, which were .standing as the Lord had seen very clearly from within it ten shekels, and there was not ten that came out. He came to the winepress. It is a well before the gates of Gath, and there was a going down from within it .to reveal five fruitful ones. To draw from it five measures of water, measured by them, shall be in the vats, and their name shall be Pura. To reveal. To fill, as "to reveal waters from the top" (Isaiah 34:1), and as "to reveal the path" (Ibid. 32:2) and it became ten. It is not that a man is thrown into wine, leaving more than a grain, but a man errs in estimating the length of the winepress, for by my word it is deep, but the valley stands before him. And in the tradition of the fathers of my rabbis, he gave its meaning But why didn't he say about wine, "a measure is a measure of a grain," as he said about grain, "to uncover ten and five and there will be ten." For the measure that there is a measure left over for the world, and when it is defective, it is a sign of a bad shepherd for the world. And according to me, there is a measure in it that will leave you wanting more,

Verse 17

Verse 18

.When the foundation of the temple was laid, they began now in the second year to add to the first foundation which they had built in the days of Cyrus.

Verse 19

The seed is still in the field. You have not yet sown this year, and the trees have not yet put forth their fruit. .And now you shall sow in the season of blessing, for in the building of the house a blessing will come in the work of your hands.

Verse 20

Verse 21

Verse 22

And I will destroy the strongest of the kingdoms of the nations. The kings of Persia, who now rule over the whole world, will fall into the hands of other kings at the end of three and four years to build the house, just as we are different in the mask. A foreign labor

Verse 23

And I will set you as their seal. As the prophet Shenanigans said to his father Jeconiah: "As I live, if the son of Jehoiakim be a signet on my right hand, from there I will restore you" (Jeremiah 22:24), and it says: "Write this man and his return, and he will beget Zerubbabel, and he will be established in his kingdom, that he may prosper in the land of Judah." am weak. (Jeremiah 22:3) – "I

.as their strength